

A Brief and True
ACCOUNT
OF THE
Notorious Principles and
Wicked Practices
OF THAT
Grand Impostor
Lodowick Muggleton,
VVho has the Impudence to Stile himself one of
the Two last Commissionated
Witnesses and Prophets
OF THE
Most High God Christ Jesus.

Collected out of his own VVritings,
And made Publick to undeceive those many poor Souls
who are drawn aside by his Damnable Heresie.

And is to take his Tryal at the Sessions-House in the Old-bayly!

Licensed and Entered according to Order.

London, Printed for B H . . .

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pass over the Parenthesis of his Youth in Si-
lence, therein being nothing but usual Wag-

the orthodox Church of England, to Presbytery; from thence to Indepen-
dency; thence to Anabaptism; thence to Qua-
kers, and lastly, to no Religion at all.

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whole Book, he resolves by the help of a feigned Enthusiasm or pretended Revelation, to force in the minds of Listening Ignorants, whose Gaping curiosity lay always open for the reception of any Novelty, a certain belief of a strange inspiration, and Comission then delivered unto him, whereby (forsooth) he not only pretends a Sovereignty over Mankind but assumes, a power to pass (upon the least contradiction of his wicked principles) a sentence of everlasting Condemnation: even upon the blessed Angels themselves: as is affirm'd he hath authority to do, in a book of Muggletons, called the *Quakers Neck*, brok pag. 20.

To exact this necessary Credulity from his Gazing admirers, he calls one Evening of Muggleton to go with him to the Tavern, from whence after they had Gorged their Guts with an excess of Wine, and Victuals, they resolv'd forthwith to go Chew the Cud both of their discourse and Viends upon their Pillows, whereon Reeve had not long laid his shallow skul, but whether caus'd by fumes arising from an undisgested Supper, or the important pressures of his designed greatness, I know not, but up he gets, runs to Muggleton, tells him as Muggleton does us in his nonsensical interpretation of the 11. chap. of the Revelation, pag. 158. *That God spake in the night unto him, and told him that he had given him more understanding in the Scriptures than all other men in the World. That he had put the two edged sword in his mouth, and in the next words following, and I have Chosen thee Lodowick Muggleton to be thy mouth: That I have given you power both to bless and curse, and whosoever either of you shall bless or curse it shall be in the power of no Spirit nor Angel, No nor as Muggleton says in page 40 in the Almightyes himself to revoke from eternal Damnation.*

This falacy being blown about by some of their graceless Adherents, the greedy Vulgarity mistake

it for a Verity, and so shew their obedience, as well as Credulity, relinquish their former principles as erroneous, to list themselves under the destructive banners of his forgeries and impostures.

The promising superficies of this black design at first seem'd to recompence the paines of these spiritual Engineers with a favourable progression, but Heaven who could no longer forbear to punish their impieties, sufficiently testified its displeasure in Beckoning Reeve to give an account in the other World of those Damnable principles, wherewith he had tainted the minds, if not Ruin'd the Souls of divers in this; which one would have thought might have put a stop at least to the proceedings of this *Lodowick Muggleton*, who now double Gilded with Bells, pretended also to have had left him by *Reeve* a double portion both of spirit, power, and commission; enlarging his Authority even beyond the prerogative of any deceased *Saint, Prophet, or Apostle*, as will by a Letter he sent *R. Franfworth*, and the last Book of his, entituled the *Quakers Neck-broken*, most obviously appear. In the *Letter* page 43. he writes thus; speaking of the power he pretends God has given him to bless, curse, &c. Neither (says he) will God give this power to any after me, neither can any man come to the assurance of the favour of God now in these days but in believing that God gave this power to *John Reeve* and my self. For there is no coming to know God or see God, but by the faith in this commission of the spirit, for I having the Keys of Heaven and Hell, none can get into Heaven unless the witness of this spirit doth open the Gate. Again

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in his *Quakers Neck-broken*, page. 20. He says. 'Neither doth any man know the Scriptures, neither can any man interpret them truly but my self, and in the same page he goes on. 'God hath put the two edged sword into my mouth, that whosoever I pronounce cursed, is cursed to Eternity. For I do not only say let him be accursed, but I have power to curse men or Angels to Eternity. And in Page 28. Speaking of his spiritual knowledge, how he has resolved all sorts of questions in Divinity, these are his words.

Nay, some have gone so far as to ask who made God, and I have given answer to that also. Again in his letter to S. H. and W. S. who in a former letter condemned him for Cursing, to which Muggleton answers, page 17. As for my mouth being full of cursing, that is my commission. Again page. 18. 'Full of his Cursing I confess my mouth is, and I do rejoice in it too, I know that God is well pleased in the damnation of those I have cursed, and I am wonderous well satisfied in giving Judgment upon them according to the Tenets of my condition. In fine Reader, I am a weary, and it makes my hair stand an end to Rake thus in the Naucious Dunghil of his horrid Blasphemies, his whole Volume is nothing but a promiscuous composition of Heresie, Delusion, irreligion, and Blasphemy: Himself a person who for this 20 years and upwards has shaken hands with Morality, Discretion, and Piety, who for that inconsiderable Pelf, Honor and respect, he dayly receives from the hands of his poor deluded, and without sudden conversion, I fear miserable Disciples, willingly surrenders his interest in Heaven; and as if he had too advantageous an exchange, throws the wretched Souls of his friends and acquaintance into the Bargain.

I would earnestly desire the Reader if he be not yet established in opinion, to endeavour to seek a settlement therein, first by his prayers to almighty God to that purpose, and after

after by the healing advice of some learned Divine, from whom he will certainly find more solid satisfaction than he can ever expect from these *Quacks* and *Empricks* in Divinity; who handle the soul, as others do their body, not so much for the patients good, as their own Interest. Who if they can make a seasonable approach to a Death bed, & there by a pretended commission wheedle the departing Disciple into a belief that they have received the Keys of Heaven; Can turn who they will into everlasting Joys, and hurry who they please into eternal Bliss; if by the charming Rhetoricks of a Gray head, comely Visage, demure Countenance, and plausible tongue, he can but once perswade them to fall out with the World, and surrender these temporal blessings, in hopes of those spiritual ones (of which these sort of men make such large promises) there is none of them but will gladly part with, all their pretended *Keys of Heaven*, for one real one which unlocks to a hundred a year upon *Earth*, or that would scruple to give a man a *note of their hands* for the securing his eternal bliss, provided the other would requite him with a considerable *Lease*, to bestow among his *sanctified children*.

Whether *Muggleton* and his Brethren have ever received any of these soul feeling blessings, I leave it to his and their consciences, and did I know it to be true I should scarcely put myself to the charges of a Tear to bemoan the cheat, for indeed, who can seriously pity those persons who having been Educated in the wholesome principles of the Church of *England*, when he shall see them like *Bastards* and not *Sons*, forsake those Teats whereout they often have, and still might, suck such nourishing milk; when he beholds them running after a nonsensical *Impostor*, fraught up with nothing

ried up to *London*, and there bound Apprentice of to on into to one of the cross-legged Order, but of an Judgment, and run him indifferent Reputation in the Place where he of his first Principles

thing but interest and Taudulence; a kid napper of Souls, who would sell them for less mony to the Devil, than the other do Children to Barbados; a fellow who if a man can find any connexion in his writings, it runs directly Diameter to those of the Holy Scriptures, a wretch so arragant, that he dares to pretend a greater power than ever was delivered to any of the Prophets or Apostles, that denies both the real existance and absolute, and by all undoubted ubiquity of his Creator, pag. 34. pag. 23. That Nulls the Vallidity of several Texts of Scripture, and particularly *denies Solomon to be endued with the Spirit of God, when he writ the Book of Proverbs.* And in short is so ridiculous both in Divinity and Philosophy, as to define God to be a corporeal assence exactly in the shape of man, that his influence is confin'd within the narrow circuit of the upper Heavens only. And lastly which is enough to give any intelligible Reader a surfeit both of him and his Doctrine, he affirms his writings are in themselves more excellent, and ought to be by all men more respected and regarded than the Holy Scriptures.

Now Reader after thou hast known all this of Muggleton, & yet wilt not be perswaded, but will adhere to his Damnable principles, wert thou thereby cheated into any other loss than that of thy eternal Soul it would rather cause my derision than Pity: but since thereby thou art to forego thy everlasting prosperity, I cannot but behold thee with extream compassion.

F I N I S.

A modest Account of the wicked Life of that Grand Impostor, *Lodowick Muggleton*: Wherein are related all the remarkable Actions he did, and all the strange Accidents that have befallen him, ever since his first Coming to *London*, to this Twenty-fifth of *January*, 1676. Also a Particular of those Reasons, which first drew him to these damnable Principles: With several pleasant Stories concerning him, proving his Commission to be but counterfeit, and himself a Cheat, from divers Expressions which have fallen from his own Mouth. Licensed according to Order. *Quarto*, containing six Pages, printed at *London* for *B. H.* in 1676.

Lodowick Muggleton was born of poor, though honest Parents, living at *Chippenham*, within fifteen Miles of *Bristol*: His Relations having but little Means, and a great Charge of Children to maintain, they were forced to send their Daughters to wait on their neighbouring Gentry, and to place their Sons to such Trades as cost little Binding them Apprentices; but, amongst all the rest of those of this worshipful Brood, they were blessed withal, they might have observed, even in his cunicular Days, in this *Lodowick Muggleton*, an obstinate, dissentious, and opposive Spirit; which made them desirous to settle him at some Distance from them, and also to bind him to such a Trade, and Master, as might curb him from that Freedom, which the Moroseness of his coarse Nature extorted from his too indulgent Parents: By which Means, as soon as he had made some small Inspection into his Accidence, without any other Accomplishment, besides a little Writing and Casting of Accompts, he was hurried up to *London*, and there bound Apprentice to one of the cross-legged Order, but of an indifferent Reputation in the Place where he lived, though by Trade a Taylor. We will pass over the Parenthesis of his Youth in Silence, therein being nothing but usual Waggeries, which generally recommend to our Ex-

pectation something remarkable, when the useful Extravagancies shall be seasoned with Age.

When the Time of his Apprenticeship grew near its Expiration, so that he was admitted more Liberty, than formerly was granted him, he was observed to be a great Haunter of Conventicles; insomuch that there could not a dissenting Nonconformist diffuse his Sedition in any obscure Corner of the City, but this *Lodowick Muggleton* would have a Part of it; by which Means, continuing in the same idle Curiosity, and taking great Observation on that unknown Gain, many of that canting Tribe got by their deluded Auditors, he proposed to himself a certain and considerable Income to be got by the same Means, by which he had observed many of those great Pretenders gull both himself and others: For a rooked Conventicler, like a bankrupt Gamester, having, for some Time, been culled out of his Money, learns the Trick, sets up Hector, and trades for himself.

Thus did *Lodowick Muggleton*, by sliding out of one Religion into another, so dissatisfy his Judgment, and run himself from the solid Basis of his first Principles; first degenerating, from the orthodox Tenets of the Church of *England*, to *Presbytery*; from thence to *Independency*; thence to *Anabaptism*; thence to *Quakerism*; and, lastly, to no Religion at all.

When Men have, thus, once fooled themselves out of Religion and a good Conscience, it is no Wonder, that their secular Interests draw them into all Sorts of Impiety and Profaneness, as it has done this *Lodowick Muggleton*; who, though, in himself, a poor, silly, despicable Creature, yet had the Confidence to think he had Parts enough to wheedle a Company of silly, credulous Profelytes out of their Souls and Estates: And, indeed, he has had such admirable Success in that wicked Enterprise, that, tho' we cannot absolutely conclude, that he has cheated them of the first; yet we can prove, if Occasion were, that he has defrauded them of the latter; as has been often told him, since the first Day of his Standing in the Pillory.

It has been told already, how this impious Impostor lays Claim to a counterfeit Commission, whereby he has infected the Truths of many honest, ignorant People, with an extraordinary Power, that was delivered to him by as infamous a Blasphemer as himself, *John Reeve*; who, as he formerly rivalled *Muggleton* in Impiety, had he been yet living, should certainly have clubbed with him in his deserved Punishment.

It is about twenty-one Years, since this impudent Creature began his Impostures; who, knowing himself as defective of Reason, as of Religion, made it one of the grand Maxims of his Policy, That his Profelytes should be fully persuaded, contrary to all Sense, or Probability. Reason was that great Beast, spoken of in the *Revelation*, and, consequently, not to be consulted withal, as to the Examining of any fundamental Point in Religion; whereby he secured both himself, and his shallow Disciples, from all those frequent Disputations and Arguings, which, otherwise, must necessarily have diverted them from adhering to his damnable, impious, and irrational Tenets; which I purposely omit, as being too unsufferably profane for the modest Ear of any sober, well-meaning Christian.

But we may judge a little of the Theorick by the Practick, I mean, of his Principles by his Practices, and of the Soundness of his Doctrine by those Duties he held himself, and his Followers, obliged to, in the Performance of it; which, indeed, were none at all; it being his usual Custom, when they met on the Sabbath-day, to entertain them with a Pig of their own Sow; I mean, with Wine, strong Drink, or

Victuals; which either they sent in before-hand, or brought along with them; allowing them to be as licentious; as they pleased, in all Things that might gratify, or indulge their Senses.

A Friend of mine was, one Sunday, walking in the Fields; and, meeting there an old Acquaintance of his, who was lately turned *Muggletonian*, with a young Baggage in his Hand, which, he did more than suspect, was light, he could not forbear Expressing his Admiration, to this *Muggletonian* himself, in these, or such-like Terms: 'I cannot but wonder to see you, my old Neighbour, who have, for these many Years, busied yourself in the Study of Religion, and was, not long since, like to have gone mad, because you knew not which Opinion to stick to. I say, I cannot but wonder to see you Abroad, on the Sabbath-day, in this brisk Posture; you are altered both in Countenance, Apparel, and Manners, so that I almost doubt, whom I speak to. Ah, answered the *Muggletonian*, you know, Friend, how I have heretofore troubled myself about Religion indeed; insomuch that it had almost cost me my Life, but all in vain, till about six Weeks since; at which Time I met with *Lodowick Muggleton*, who has put me into the easiest Way to Heaven, that ever was invented; for he gives us Liberty, provided we do but believe in his Commission, freely to launch into all those Pleasures, which others, less knowing, call Vices; and, after all, will assure us of eternal Salvation.' Behold, Reader, what a sweet Religion here is like to be.

But, as *Muggleton* was liberal in the Freedom he gave his Adherents, so he was always careful to avoid the Prohibitions of the Law; he generally appointed his Bubbles to meet in the Fields, where he also permitted them to humour their Sensualities with any Recreation, not excepting Uncleannefs itself; for which Profaning the Sabbath he was, in *Oliver Cromwell's* Time, committed to *Newgate*, where he had like to have been so dealt withal then, that *Tyburn* had saved the Pillory this Trouble now: But that perfidious Usurper, conscious to himself, that *Muggleton* could not be a greater Impostor in the Church, than he was in the State, upon the Consideration of *Fratres in malis*, restored him to his Liberty.

Howbeit, a little before *Oliver's* Death, *Muggleton*, by continual Flatteries, had got into his Books, and, amongst other Prophecies con-

cerning him, had declared, that *Oliver* should perform more wonderful Actions, than any he had yet atchieved, before he died. But, he happening to depart this Life, before he had done any Thing else that was remarkable, *Muggleton* was demanded, Why his Prophecy proved not true? He answered very wisely, and like himself, viz. *That he was sure Oliver would have performed them, had he lived long enough.*

But, since his Gracious Majesty's Return, he has driven on a much more profitable theological Cheat, having assumed the Liberty not only of infusing what Doctrine he pleased into the Minds of his ignorant deluded Followers, but writ several profane Books, which, to his great Advantage, he dispersed among them; poisoning their Minds thereby with a Hodge-podge of rotten Tenets, whereby they are become uncapable of relishing the more sound, wholesome, and undoubted Principles of the Church of *England*.

I shall conclude with one Story more concerning *Muggleton*, and so leave him to the Censure of the ingenuous Reader. A timish Gentleman, accoutered with Sword and Peruke, hearing the Noise this Man caused in the Town, had a great Desire to discourse with him,

whom he found alone in his Study; and, taking Advantage of that Occasion, he urged *Muggleton* so far, that, knowing not what to say, he falls to a solemn Cursing of the Gentleman who was so intraged thereat, that he drew his Sword, and swore he would run him through immediately, unless he recanted the Sentence of Damnation, which he had presumptuously cast upon him. *Muggleton*, perceiving, by the Gentleman's Looks, that he really intended what he threatened, did not only recant his Curse, but pitifully intreated him whom he had cursed before; by which we may understand the Invalidity both of him, and his Commission.

Thus, whoever considers the Contents of *Muggleton's* whole Life, will find it, *in toto*, nothing but a continued Cheat of above twenty-one Years long; which, in the Catastrophe, he may behold worthily rewarded with the modest Punishment of a wooden Ruff, or Pillory; his grey Hairs gilded with Dirt and rotten Eggs; and, in fine, himself brought, by Reason of his own horrid and irreligious Actions, into the greatest Scorn and Contempt imaginable, by all the Lovers of Piety, Discretion, or good Manners.

Up your Harts, rejoyce in him,
For Work of his owne Hand ;
For I of happy Tidings mean,
To let you vnderstand.

Whiche cheerful will be sure to all,
Of faithful *Englishe* Blood ;
Whose Harts did neuer hate the Truthe,
Nor Gospel yet withstood.

A Man there was, a *quondam* great
Of Might, of Pomp, and Praise ;
Of *Englishe* Blood, though *Englishe* Loue
Were small in all his Ways.

As did appeer by *Romishe* Acts,
Proceeding from his Hight ;
Whiche prooude him not an *Englishe* Man,
But sure a *Romain* right.

For neuer faithful *Englishe* Hart
Was Foe to natie Soil ;
Yet hee in natie Land did seek,
Christ's faithful Flock to spoil.

As also then he wrought much Wo,
To *England's* chiefeſt Stayes ;

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By ſeeking of their Death and Loſſe,
Which lov'd Chriſtes Teſtament.

And more then ſo, of woorthy Wights,
Of whom bereft are wee ;
Whiche left their Welth, their Eaſe, and Life,
That Chriſte might gayned bee.

And yet not ſo, this * *Cyrus* left
Muche humain Blood to ſpil ;
And ſo ceace his devouring Rage,
And moſte blaſphemous Wil.

But more and more he ſought Outrage,
(As all his Mates were bent)
By Lies and Tales, and Popiſh Toyes,
Gods Gospel to preuent.

As one in Place by *Sathan* ſent,
Gods Inſtrument of Ire ;
To daunt the Pride of *England* then,
(Which did it much require.)

And ſo no dout this † *Bonner* did,
He ſpared no Degree ;
Ne Wiſe, ne Graue, ne Riche, ne Poor,
Be pitied no Man hee.

me into the eaſieſt way to Heaven, that ever was invented ; for he gives us Liberty, provided we do but believe in his Commiſſion, freely to launch into all thoſe Pleaſures, which others, leſs knowing, call Vices ; and, after all, will aſſure us of eternal Salvation." Behold, Reader, what a ſweet Religion here is like to be.

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